PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, SEPTEMBER 6, 1961

"I Know Thy Works"

Revelation 2:2

George E. Failing

WHAT COMFORTING WORDS these are! God understands all I am trying to do.

What devastating words these are! God knows me through and through.

There is unspeakable comfort in the assurance that the God who made me understands my frailties and weaknesses. His kindness is constantly exercised toward me: *His gentleness hath made me great.*

God knows the limitless possibilities for good in man. Teachers sometimes become disgusted and disheartened at slow or fidgety students. But the Heavenly Teacher puts His infinite patience and wisdom to work in every human life, yes, in mine.

I have marveled at the good impulses that have come to my heart, at the noble resolutions I firmly made. I didn't know they were in me. And they were not. They were wholly His work in me.

But there is something profoundly disturbing in those words, *I know thy works.*

God sees me through and through. Not just what I want to think about myself nor what I want my friends to think about me.

Christ knew that the Ephesian church, orthodox and moral as they were, had *left their first love.* If the Ephesians themselves knew this, they had not admitted it. The real fault of the Laodicean church was very similar: they were *lukewarm.* In addition, the Laodicean church was vain and boastful. They prided themselves on morality, intellectuality and religion. But Christ saw through the sham of their pretense: *thou art wretched and miserable, and poor, and blind, and naked.*

Christ will faithfully tell me what I am, if I will only *hear what the Spirit saith.* But what will I do when He tells me the whole truth about myself?

It is hard for a long-time professing Christian to *repent.* I like to think that I have outlived that word, a word that implies reproof and requires humble confession. But I know that there come times when I have to repent or else! And I have not yet been willing to accept the "or else," no matter how bitter the repentance is.

After repentance these words *I know thy works* sound much better. Thank God, Christ does know my works and, better still, He knows my heart.

Psalm 18:35; Revelation 3:17.

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A Letter to President Kennedy

Dear Mr. President:

Once again Mr. Khrushchev has acted firmly and unilaterally in barricading West Berlin. This may prove to be as effective as a blockade.

Once again we have witnessed the bold initiative of the Communists, in full knowledge of the fact that the West may take reprisals. Perhaps the Soviet Premier believes that we will not. Perhaps he thinks we are too soft to make a sturdy and suitable rejoinder.

Mr. President, I speak for thousands of people within our denomination (and I believe for many other Americans) when I say that I believe that *now* is the time to act. Certainly I am not advocating war or any armed counter-measures, though I know we must be prepared for that possibility. But I think there is very much that we could do.

For example, we might sever diplomatic relations with the USSR. We did just this with Cuba when much less was at stake. There is also the possibility of a real economic boycott. Certainly, it would hurt us but it would hurt Russia much more. Furthermore, we could refuse any more conference table discussions with the Communists—on any subject—until they proved their sincerity by beginning to keep their oft-broken promises.

It seems to me, Mr. President, that some such actions —not words of protest—as those suggested are long past due. I am aware that any action is fraught with some peril. But is it not true that no real reaction on our part against this Berlin barricade is fraught with greater danger? How much longer can this "bad boy" of the world keep bluffing us out of positions of right and honor? How can we expect earth's free nations to rally around us if we have no courage or initiative left?

Mr. President, we are willing to sacrifice. American boys will respond to the call of arms, as they have always done, and the rest of us will not refuse whatever additional efforts or taxation are necessary. Let us only stand up now and take suitable counteraction to this rash movement of the Soviet Premier. (And you will not have overlooked the fact that despite all Mr. Khrushchev's words to the contrary, we are still dealing only with Russia in regard to Berlin and East Germany. East Germany, under her master, is still the voiceless and disarmed puppet that all Russian dominated states are.) Furthermore, let us "get going again," to use your classic phrase, not only in areas of need in the United States but in the interests of freedom around the world. Imagination and devoted initiative can still win America's battles, cold or hot.

Spending more money will be required, of course. But spending money, if not accompanied by moral courage and selfless devotion to the principles of a truly free democracy, will only deplete our resources and make us the easier prey to relentless and self-sacrificing Communists. The world does not want Communism, as free elections everywhere demonstrate, but the world is falling to Communism because of our spineless war of words.

We look to you, Mr. President, under the fear of God and guided by the best interests of America's freedoms, to courageously lead the way out of this stagnation of indecision. If you lead in this fashion, you can count on us to follow your inspired leadership. May God undergird you, and all of us, to live nobly through these days of destiny.

Cordially yours,

George E. Failing

Citizenship Day

September 17

President Kennedy has proclaimed Citizenship Day and Constitution Week, 1961, starting Sept. 17 and continuing the week following.

Congress set this date in commemoration of the signing of the Constitution on Sept. 17, 1787, and in recognition of those citizens who have come of age or who have been naturalized during the current year.

In his proclamation, the President said that "the growth of our Nation and the safeguarding of its principles of liberty, justice, and opportunity rest upon the Constitution of the United States."

Using the occasion as an opportunity to ask the citizens to rededicate themselves to the service of the country, the President said, "It is most fitting in these crucial times that all citizens, naturalized and native-born, pledge themselves anew to preserve, protect and defend the Constitution."

The President asked that this week be used as "a time for the study and observance of the acts and events which resulted in the formation of the Constitution."

All government officials, "as well as all religious, civic, educational, and other organizations," were called upon by the President "to hold appropriate ceremonies on that day to inspire all our citizens to keep the faith of our Founding Fathers and to carry out the ideals of United States citizenship."—(BP)

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I Was Reading...

by the Editor

● that according to Raymond Moley in *Newsweek*, "In 1940 federal aid to states was $667 million. In 1950 it was $2,275,000,000. In 1960 it was $6,382,000,000. Federal aid has increased more than sixfold in twenty years and in ten years it has more than doubled. The major subject of discussion at the 1961 governor's conference (in Hawaii) was federal aid to education. . . . The discussion on the subject was depressingly illuminating. . . . Governor Jack R. Gage of Wyoming put into words what was clearly the underlying sentiment of most of his colleagues. He turned to me and asked that his sentiment be put into *Newsweek*. Here it is: 'We should get all the federal aid we can get, whether we need it or not, because if we don't get it, someone else will.'"

● in the summer issue of *Christian Medical Society Journal* that Dr. Richard C. Smith, pediatrician in San Lorenzo, California, observed: "About 20% of my patients are teen-agers. Most of them come to me with real problems, not just acne or obesity, but rather drug addiction, sex, delinquency, alcohol, and so forth. I feel that addiction to anything is basically a sin problem, a misuse of God's body. So I define the problem as an outlet for an inner desire that they have, and that God has a better outlet, namely, the experience of Himself in a living experimental way." Then Dr. Smith goes on to tell how a 15-year-old girl came to see him, broken in health and nerves, having tried all sin's tempting offers. Dr. Smith won her to the Lord. He claims about 25% success. The entire article "My Twofold Mission" is interesting and extremely profitable reading.

● an exciting article "My Boys Can't Fly" written by Donald M. Joy and published in the July 18 issue of *The Free Methodist*. Sometime you simply must become acquainted with Herb Gooley and learn of his efforts to teach his boys to fly, that is, teach them how to live the Christian life for themselves.

● these sobering words by Henry Hazlitt: "Our national debt is $289 billion. If there were any serious thought of ever paying this off, even in dollars of today's buying power, it would present an appalling problem. If we could pay off an average of $2 billion every year, without interruption, and never incur another cent of debt, it would still take nearly a century and a half to wipe the slate clean. . . . The debt of the United States is one of the heaviest in the world, even in proportion to our total wealth and resources. Only Canada and Great Britain are deeper in debt. Huge government debts and national socialism present stern problems that few politicians honestly try to face."

● in W. D. Workman's column, "Troop Guidance Film Lacks Punch," from which the following is taken: "Edward R. Murrow, aided and abetted by the Army Pictorial Center, has labored and brought forth a mouse—in the form of a flag-waving film called 'Challenge of Ideas.'

"The 30-minute movie is billed as the Defense Department's substitute for the controversial anti-Communist film, 'Operation Abolition.' Undoubtedly, the new film will replace 'Operation Abolition' as a troop guidance item, but by no stretch of the imagination can it be called a substitute. It has none of the punch of the hard-hitting expose of the shameful demonstrations at San Francisco against the house Un-American Activities Committee.

"'Challenge of Ideas' carries all the impact of a wet noodle. Using it in the struggle against Communism is like wading into a rock-fight armed with a batch of cream-puffs." ● ●

JIM JOHNSON

The Capacity To Feel

Memo to writers and to preachers.

AN ATTRIBUTE that characterizes a successful author is his or her capacity to feel. That is, to enter into the problems of our characters with sympathy and understanding and thus communicate to the reader the identifiable emotion so crucial in making our material ring with truth.

Too much of our writing is done according to formula and not enough by emotion. We have the a-b-c, lead-plot-development, structure of the story down pat, but we forget the tears, pain and laughter that in the end makes the difference as to reader appreciation. It is almost the same let down as when puppets are substituted for real characters in an opera—they go through the motions, look like the real thing and even the canned sound can be dubbed in with effect. But it never quite brings the applause or communicates the message like flesh and blood.

Could it be that Christian writing, especially fiction, has not really caught hold with millions of potential readers because we are hanging our characters on wires and hoping somehow we can put them across as genuine?

The capacity to feel can only be cultivated by a sensitivity to people and their experiences. Far too often we Christian authors seldom travel outside our narrow group of friendships. Consequently, we do not come in contact with a variety of experiences and reactions that will help us to create our own characterizations and situations with sympathy.

Again, it is far too true that we are guilty of always seeking to dominate the conversation of others rather than learning to be a good listener. Listening to people recount their experiences of pain and joy is the best stimulus to forceful, inspiring and accurate story and character development.

What's more, we have the tendency to remove ourselves from the vortex of painful experiences in the lives of others—we move only within a sphere of positivism and when the twisted, torturing tragedies fall around us we seldom shed a tear or feel a twinge of heart.

Compare this with the action of Jesus Christ who is our pattern in human relationships. He wept with those who wept, rejoiced with those who rejoiced. Always He was found among the broken, suffering, confused masses and in that circle He demonstrated the one attribute that won Him an audience and opened hearts for His message—compassion.

No—the reason for lack of interest of a vast reading audience in our material is not because they do not appreciate us. A great deal of the problem is simply that we do not feel as we write and the reader then cannot feel as he reads.

God help us to think less in terms of statistics and mechanics and more in terms of the human heart. Only then can we hope to get our Christian literature on a par that draws men to Christ.

Jim Johnson is a free-lance writer, former editor of Africa Challenge. Reprinted from Christian Author, July 1961.

FASTING

W. L. FERNLEY
Saint John, New Brunswick

"Desperate days demand a desperate program."

TO FAST is an abstinence from food, partial or total. To practice self denial. To afflict soul or self."

Fasting has been practiced all through the years by various individuals, groups and organizations, religious and non-religious. The heathen practice fasting as well as the civilized people of the world.

To get this subject before us in some detail we will consider fasting and confine it to that which appertains to the religious. We will therefore examine it under four main headings.

I. The Practice of Fasting

Fasting has been practiced since time began. The first record we have of an individual fasting is in Exodus 34:28 when God made His covenant with Moses and Israel, and Moses hewed out the tables of stone.

In I King 21:4, we read the account of Ahab the king and Naboth the man who owned the vineyard. Remember that Naboth would not give it to Ahab and consequently Ahab went into a pouting spell and he laid down on his bed and turned away his face and would eat no bread.

David demonstrated his grief at Abner's death (II Sam. 3:35) by abstaining from eating until the sun had gone down.

Then we have the classic example of fasting in the life of David, who after the child was born to him through Uriah's wife, took sick. "David, mourned and fasted seven days" for the child that his life might be spared. But the record says the child died, after which David appeared in public and began to feast again, and when questioned as to the reason why he began to eat and drink now that the child was dead answered: "While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast?"

He defended his fasting while the child lived on the ground that his fasting might influence his petition to God to spare the child's life.

Then fasting was practiced on a national scale. In the time of war when Israel lost 18,000 men in battle, (Judges 20:26) "all the people went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even."

In the days of Joel when God sent judgment upon His people, the prophet admonished them to call upon the Lord and fast.

In the case of Ninevah, in Jonah 3, the whole city fasted before God, and this was the means of staying God's hand of wrath.

Then coming to the New Testament we find in the Gospels the indication that Religious Groups had in their religious duties times and days of fasting. The Pharisee fasted. "I fast twice in the week," he said.

The disciples of John fasted. Matt. 9:14.

The prophetess Anna. Luke 2:36, 37.

The Lord Himself. Matt. 4:2.

The Apostles and early Christians. Acts 10:30; 14:23; 27:33.

The Apostle Paul speaks of his experiences. II Cor. 6:5; 11:27.

Early church fathers and Christians up to this present day have practiced fasting.

II. The Purpose of Fasting

Unless there is a specific aim in our fasting, it will not prove beneficial to us or to God's work. If we are exhorted to do "all to the glory of God" then it would seem that fasting ought to be a part of our spiritual life. It should at least be counted in the realm of those things which we do to honor God and to further His cause. This being so, I would suggest three things on the purpose of fasting.

a. To Discipline Ourselves. We live in days of physical indulgences. Desires and wants of the flesh seem to be paramount in the order of Living. Great stress and effort is expended by the world in general to entice us to give in to the lusts of the flesh. The body is the ruling factor in most spheres of living these days. The desires of the flesh often overcome or overtake the desires of the Spirit. A warfare is fought between the flesh and the Spirit and very often the flesh is victorious.

I believe a work of real spirituality is the control that we exercise over the desires of the flesh. There are times when we could without doubt give in to the flesh legitimately—but we do not do so because we feel by our giving in, we might be enslaved to live according to what our flesh says, rather than the spiritual good that might come if we refrained. Paul said, "I keep under my body."

b. To Delight Ourselves in the Lord. Fasting should bring to us a further

revelation of the joy of real intimate fellowship with the Lord—to know Him more and to serve Him better, to take ourselves before God and to feast upon Him and His Word. To realize that you think more of Him than the material things of this world is a delightful and soul-nourishing experience. This drawing near to God, to bring ourselves to His table, feed upon His Word, receive His Promises, sense His love, His kindness, and His Mercy, is too uncommon in the area of our Christian living. We simply must give ourselves without distraction to Him so that our lives can be enriched by Him and that intimate knowledge of His Will be given to us.

c. To Develop Our Spiritual Sensibilities. Self indulgence never develops a spiritual aim. Without question, most people who have been instrumental in seeing things accomplished for God have been people of spiritual perception, and some of this perception has come through the exercise of fasting. Clearness of vision comes when we have our spiritual sensibilities moved upon by God. Nothing is more rewarding than to feel you are in the Presence of God without thought or desire for material things and that He speaks to you on the basis of things entirely spiritual. We have seen too little because we have been too little with Him. How sensible are we, and sensitive of how the great issues of our own lives, churches, denomination, and the world of dying men, when we are in His Presence!

III. The Potential of Fasting

What could be the outcome of our fasting? Nothing should be entered into unless we can visualize some net result or gain. It would be fruitless for us to enter into a spiritual exercise without being convinced that the end of our efforts would be rewarding.

Prayer has a great potential. We pray because it influences God, us, and others. Fasting has the same Divine purpose. It moves God, us, and eventually others. If fasting has a potential for the Chrisian, what does this potential consist of?

a. Fasting will bring about a spirit of sacrifice. We do not know what fasting will achieve until we set about doing it. To begin is the difficult thing. It will take much self-control and make demands upon the human that will of necessity take us into another realm of Christian living that we have never discovered before. If you never knew you had a body you will discover you have one when you begin to fast. The human will crave and cry for help, but we dare not give in to it.

b. Fasting will give us a power that perhaps will not come to us any other way. When confronted by the demon possessed boy the disciples could not cast the devils out of him, although they had tried. Jesus said, "This kind goeth not out except by prayer and fasting." It might well be that most of the difficult cases that confront us in the world of spiritual and physical problems, could be resolved by the action and power of fasting. Prayer does not avail in some cases, but if we went further than praying and entered the realm of fasting, I wonder how soon some of our problems would disappear.

c. Fasting will further give us an insight into a fuller revelation of God's will. We will always be aware of a potential field of usefulness in the service of God. The future will hold for us a constant area of investigation in all matters respecting God's will. If fasting is in God's program for us, then by his exercise we will certainly have a clearer and brighter vision of the work of God to which we have been called.

IV. The Program of Fasting

It is difficult to determine or to discern what ought to be the individual attitude in this matter. We have many opinions perhaps, but we should at least be inspired to begin (if we haven't already) a system of fasting whereby we sense that this is God's will for us. Far be it from me to suggest to another when and how to fast—I must discern the will of God for my own life. But it would be wise, I think, to devise a program that would lead each one of us as Christian ministers to "make full proof" of our ministry.

In conclusion let me say that I believe these desperate days demand a desperate program to offset them. We all know the power of evil, the effects of materialism, the apathy of people towards Christianity, the apparent helplessness of the Christian church in the midst of such terrible chaos. What are we to do? Shall we resign ourselves to the situation and say nothing can be done? No, I believe that fasting added to our spiritual life will stem the tide of wickedness and we shall see God working for us in a new way. Dare we face the challenge of fasting? Will we, with the help of God, endeavor to seek His will in this matter and take upon ourselves the responsibiliy to be ready to do what He would have us to do in prayer and fasting?

—The King's Highway

Dear Editor

How I Subscribed

I must apologize most sincerely for not answering your most kind letter before. I deliberately delayed writing back at once as I planned to write you a letter concerning my experience of "purity of heart" which I felt might be of interest to you, and was indirectly the way I came to get your magazine.

For the present I will confine myself to how I came to get your magazine.

Until a year ago I was Chaplain in the Royal Australian Air Force, and at the commencement of 1960 I was granted a trip back to England by the RAF Transport Command, as my Mother had been seriously ill. This trip commenced from the RAAF Base at Edinburgh near Adelaide in South Australia.

Stationed at this Base was an RAAF Steward, who had been an enthusiastic member of my Bible Study Group at the RAAF Base at Richmond, N.S.W. just outside of Sydney. But he had been posted to Adelaide (Edinburgh) some months earlier.

He kindly welcomed me to his home, and got one or two folk together, for a Bible Study Group for the evening.

I was asked to speak, and felt I should speak on my rather vivid experience of a "clean heart." I realized that another Minister was present, and knowing the hostility some have to this teaching, it was with some trepidation, as I presumed he would most certainly not agree with me.

However, to my amazement he agreed completely, I think, with what I had said. By now you may have guessed that it was your own Wesleyan Methodist minister in that area, but I regret I cannot recall his name.

He kindly entered my name and sent the first year's issue to me, and I much appreciate the magazine. So that is the story of how I came to get the magazine.

Thank you again for the excellent and inspiring magazine, and may I wish you the Lord's blessing on your work.

—Reverend David F. L. Harris
Rector (Church of England)
Eastergate Rectory
Near Chichester,
Sussex, England

Prayer for Billy Graham

As I read our good Church paper, THE WESLEYAN METHODIST, I find much help for my soul.

And how I do wish I might sometime find at least a brief note urging all readers of THE WESLEYAN to join in prayer with the multitude of Christian people who are now praying for Heaven-sent success for the Billy Graham Evangelistic Campaign in Philadelphia which is to start August 20. May we at the family altars, and at church prayer meetings do our full part in this great undertaking. Truly the need is great and our Great God does answer the prayers of His people.

Your prayer partner,
George H. Sprague
Intercession City, Fla.

SOME OF HIS DISCIPLES had shown Jesus the goodly stones with which the temple was adorned. But He who perceived that the *house of prayer* had been made a *den of thieves,* foretold its utter destruction. Later as they sat upon the Mount of Olives, He viewed the city, not so much in the rays of the descending sun, as in the brighter light of prophetic vision. He saw that false prophets would arise and deceive many; and that there would be wars and commotions. Also He told that there would be a time of special trouble which would immediately precede the end of the age.

Jerusalem Compassed with Armies

"And when you see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations" (Luke 21:20-24a).

A sketch of the Mount of Olives, viewed from the Church of the Holy Sepulchre.

Forty years later this terrible prediction was fulfilled to the very letter. Under Titus, legions of Roman soldiers surrounded and laid seige to the city. After two "terror-filled" years, the city was taken, "amid circumstances of unparalleled horror." It is said that one million, one hundred thousand Jews perished, and ninety-seven thousand were sold into slavery.

Jerusalem Trodden Down of the Gentiles

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24b). Almost nineteen centuries of history confirm this portion of the prophecy. Romans, Persians, Saracens, Turks, Frankish Crusaders, Ottomen, and the English, each have at one time or another exercised authority over this city. Meanwhile the children of Israel wandered over the earth without a national home, praying each Passover that the next one might be observed in Jerusalem.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice" (Hosea 3:4).

Since Gentile predominance is limited, the inference is that when the times of the Gentiles are fulfilled, Israel will be regathered and made the head of the nations. Many ancient prophesies, as Isaiah 43: 5, 6; Jeremiah 23: 7, 8; 32:37-40; Ezekiel 28:25, 26; and Hosea 4:5, substantiate the inference. Both the abatement of the Gentiles and the promotion of the Jews are associated with the return of the Lord. And this theme predominates in the remainder of the discourse.

Signs of Christ's Coming

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). We should carefully consider this with verses ten and eleven which fit in here. The latter reference speaks of unprecedented rising of nation against nation; of great earthquakes, famines and pestilences. Because wars, famines and pestilences are so much in our conscienciousness, we will speak only of earthquakes. For several centuries there has been a sharp increase in these disasters. From 1950-1959, more earthquakes of great violence occurred than in the previous sixty-three years. Coincidence? or fulfilled prophecy?

We would emphasize the distinction that Jesus made between the mere "beginnings of these things" (verse 28), and "all these things" that shall come to pass (verse 36). The dividing event is your redemption. Redemption here refers not to the transaction which took place on Calvary. Neither is it that which transpires at the throne of God when a sinner is justified. It is not even "the washing of regeneration and renewing of the Holy Ghost," within the heart. It is the redemption of our bodies (Romans 8:23). This will take place when our Redeemer comes again and receives us unto Himself (John 14:3).

The Manner of Christ's Coming

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them

in the clouds, to meet the Lord in the air" (I Thess. 4:15-17).

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left" (Matt. 24:37-40).

As long as "the salt of the earth," "the light of the world," the praying, Spirit-indwelt church, is on earth, the satanic powers of corruption, darkness and anarchy are restrained. Their full manifestation awaits the removal of the church (II Thess. 2).

The Nearness of His Coming

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29, 30).

The inner essence of the kingdom of God—righteousness, and peace, and joy in the Holy Ghost—is already within the Christian. But the outward establishment of that kingdom as the ruling power on earth, awaits the return of the King. It is of the latter phase of the kingdom of which Christ spoke here.

For eighteen hundred years Israel, nationally, has been as dormant as a fig tree in winter. Only recently has she "shot forth." Now, in her own land, two million strong, with a functioning government, she is again "reckoned among the nations." This is a sure sign of the near coming of Jesus.

As the fig tree represents Israel, so "all the trees," refer to the other nations. Just now an intensified form of nationalism is gripping the nations. The old empires are crumbling. In 1960, seventeen new nations came into existence, and each is clamoring for equality with the more advanced peoples. By these signs we are assured, as no one could have been in the past, that the coming of the King is at hand.

Timely Warnings and Admonitions

"And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34, 35).

Surfeiting means over indulgence, especially in food or drink. It may be the accumulation of more than is needful; or overemphasis on style, sports, or pleasure. These things are so prevalent today as to constitute a grave threat to our spirituality. We cannot follow the crowd, and be ready when the Lord comes.

Drunkenness, despite its concomitants of poverty, disease, immorality, crime, highway slaughter, and exclusion from the kingdom of God, is gaining in tolerance, even becoming popular. By resisting the pressure to indulge in intoxicants, we may be ridiculed as a "square," but it would be better to be laughed at by fools on earth, than by demons in hell.

"And cares of this life." Christians still hold drunkenness in abhorrence; but are not so appalled at allowing the cares and pressures of life to sap their spirituality. Nevertheless, a Christian may become so overcharged with these things as to be left, along with the drunkard, when Jesus returns.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Watchfulness and prayerfulness are contrary to the restless, thrill-crazed spirit of the age in which we live. The very atmosphere seems charged with indifference and infidelity. Besides, we spend so much time with television, and other diversions, that we have no time and no strength to "wait upon the Lord." Hence we are weak when the powers of hell combine for our final overthrow. We must prevail against all these enemies or we shall not be counted worthy to stand before the Son of man.

Just as the angels told Lot to escape to the mountains lest he be consumed in the overthrow of Sodom; and, as Noah was called into the ark to escape the flood; and, as the Israelite families were commanded to get under the blood to escape the judgment upon Egypt; and, as Jesus told those in Judea to flee to the mountains when Jerusalem was compassed with armies; so Christ tells us to escape all these things that shall come to pass. We may be receiving our last call—now.

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Olivet Prophecy

Luke 21:7-36

JOHN E. McGRAW
Fairmount, Indiana

A first century appeal, addressed to twentieth century believers.

E. W. LAWRENCE
London, England

Have You Advanced to Pentecost?

SHE USED TO DRESS in the plain garb of the Free Methodists. She'd been coverted to Christ in childhood, but married a man out of sympathy with her Christian principles. One day she surrendered her all to Christ, consecrated her powers to the service of God, and was cleansed from inner corruption of heart and baptized with the Holy Ghost. An ordinary woman became extraordinary, for this deeper experience of grace revolutionized her entire being.

A young man in the city of Chicago had charge of a large Sunday School. D. L. Moody was his name, and one day 'Auntie Cook,' for this is the sister we have been writing about, went to hear him preach. She realized only too well—she'd been the same way herself—that his life and ministry lacked the unction of the Holy Ghost. With another sister of like mind she started praying for Mr. Moody. She met him after a meeting one day, and "Very good, Mr. Moody, very good, but there is something better, and we are praying for you, that you may receive your personal Pentecost."

D. L. Moody was then a young man, zealous in the service of the Master. But his life and labors resembled those of the disciples before the day and experience of Pentecost as outlined in Acts 2:1-4. Auntie Cook's prayer was answered in due course (God always answers prayer!) and Moody knew experientially the power of the Spirit of God in his own life. He was in New York City at the time, and he said he felt "a strange and mighty power" come over him. He found some little place where he could be quiet and remain undisturbed. He got down on his knees before God. "Oh God, stay Thy hand," he prayed. God gave him such a "fulness" that it seemed more than he could contain. Thus did the experience of a personal Pentecost come to D. L. Moody. He was never the same man again. There emerged from that little room a person of apostolic bearing, a Holy Ghost endued preacher.

There's a story similar to that in the New Testament. This is how it reads in the New English Bible: "While Apollos was at Corinth, Paul travelled through the inland regions till he came to Ephesus. There he found a number of converts, to whom he said, 'Did you receive the Holy Spirit when you became believers?' 'No,' they replied, 'we have not even heard that there is a Holy Spirit.' He said, 'Then what baptism were you given?' 'John's baptism,' they answered. Paul then said, 'The baptism that John gave was a baptism in token of repentance, and he told the people to put their trust in one who was to come after him, that is, in Jesus'" (Acts 19:1-4).

If we were really honest in our confession, many of us would have to admit that we also are in a like condition. There is no doubt whatsoever concerning our experience of saving grace. We are able to read our title clear to mansions in the sky. We have, moreover, the inner assurance, based as it is four-square on the Holy Word of God. Never for one moment have we ever questioned our acceptance with Christ. John's baptism was one of repentance unto the remission of sins. Through the lowly pathway of repentance we have travelled the way into the kingdom of God. John's baptism also called to saving faith in the Lamb of God. We also have centered our all upon Him. Our hope for time and eternity lies in the "Blessed Lamb of Calvary." We revel in the knowledge of our redemption, and are assured that in us "old things have passed away," and "all things have become new."

Yet as with the young Moody, with Auntie Cook, with born-again believers in Ephesus, we have to admit to a sense of lack in our lives. We are like the disciple band before Pentecost. We know nothing of the fulness of the Holy Spirit in our lives.

"Did you receive the Holy Spirit when you became believers?" asked Paul. The older Authorized Version puts it like this: "Have ye received the Holy Spirit since ye believed?" There is not so great a difference between those two versions as is sometimes made out by those brethren who oppose our insistence on a receiving of the Holy Spirit subsequent to conversion.

Romans 8:9 definitely states that every believer has the Spirit of God dwelling within him. Apart from His coming, the miracle of regeneration is impossible. "If any man have not the Spirit of Christ, he is none of His." Those believers therefore did have the Holy Spirit dwelling within their hearts. Yet when Paul asked them that plain pointed question they answered by a denial. Something deeper than receiving the Spirit as the author of regeneration was in the apostle's mind. We believe that he was asking those new converts whether or not they had progressed to Pentecost, received the fulness of the Spirit, and been "baptized with the Holy Ghost," having an Acts 2:1-4 experience all of their own.

Many years ago now, as a student of Cliff College, England, J. I. Brice first introduced me to the literature of sanctity. In the years since I have endeavored to devour its pages. Turn a few of these hallowed pages with me.

Not long after his own conversion, Thomas Cook, British Methodist evangelist, said there was a sort of vacuum within his nature that the grace of God, apparently, had never filled.

Alexander Mather, one of Wesley's helpers said, "Although I had continual power over outward and inward sin, yet I felt in me what I knew was contrary to the mind of Christ, and (it) hindered me from enjoying and glorifying Him as I saw it was the privilege of the child of God to do."

C. H. Spurgeon, just a few weeks after his own conversion, said "My heart seems to lust after the flesh pots of Egypt, and that after eating heavenly manna."

A missionary said, "My biggest battles since coming here (to Japan) have not been with heathenism, but with my own sinful heart."

Sister Eva, of Friedenshort, wrote: "Struggling, striving, fighting, I was always painfully conscious that I was not rising to God's ideals in my life.

"Is this all? Has God nothing more to give me?" cried the last named. But she could have spoken for them all and for multitudes more, you and I included.

(*page* 15, *please*)

The Lord Our Inheritance

C. H. CAMPBELL
Pittsburgh, Pa.

WHEN THE Land of Promise was apportioned to the children of Israel, only eleven of the twelve tribes participated. There were twelve allotments made, for the descendants of Joseph's two sons each received land in proportion to the other ten tribes; but the tribe of Levi received only 48 cities to dwell in. This seemed to be an inequity, for land, crops, pastures, flocks, and herds represented their means of living and wealth.

However, God had not slighted them, but was saving the best for them; and Moses (Deut. 18:2) pronounced the terms of such a rich legacy; "The Lord is their inheritance." They were also to eat at His table (v. 1); ". . . They shall eat the offerings of the Lord. . . ." Their's was a priestly order, set apart to be holy and He was to be their special "Peculiar Treasure"! The other ten tribes would be so busy with their earthly holdings that the tendency would be to give the Lord little time and devotion, and thus rob themselves of many spiritual blessings. This need not be, but often is the case.

The Children of Israel were given names which describe the major experiences of the child of God (G. D. Watson in "The Names of Twelve Patriarchs"); and, significantly, in much the same order as they occur! First, Reuben, "Behold a son," is the new birth. Second, Simeon, "The Lord hath heard," starts the prayer life. Third, Levi, "Now will my husband be joined to me," is the experience of entire sanctification (and so on with the other nine).

Sanctification is what puts us in line for this wonderful Levitical inheritance. Paul (Eph. 1:13, 14) attests it: ". . . After that ye believed, ye were sealed with that Holy Spirit of Promise, which is the earnest of our inheritance. . ."

Levi's great-grandfather, Abraham, enjoyed the same inheritance, possessing nothing of the Promised Land. God stipulated his present riches (Gen. 15: 1): ". . . I am thy shield, and thy exceeding great reward." Abram also received a sanctified name, ABRAHAM. "Walk before Me and be thou Perfect"—so thou canst enjoy Me as thine inheritance! F. B. Meyer, commenting on Gen. 15:1, states: "Our God Who is love, and love in its purest, divinest essence, has given us much, and promised us more; but still His best and greatest gift is His own dear SELF!"

The story is told of a devoted husband and father who found it necessary to pursue his business in a city far distant from home, and was thus separated from his family. He wrote often and lovingly, sending plentiful funds for their every need and comfort. He also sent them many expensive gifts. The months of his absence unexpectedly lengthened into years, until his good wife and children decided they could not stand the separation much longer, and they wrote telling him so. They reiterated he had been very generous in the allowances sent, and that his gifts had been so appreciated. "But," they declared, "We don't want your gifts; we want YOU." He lost no time in winding up his business there and was soon reunited with his happy family who appreciated him as never before.

"He who has nothing but God has everything he needs." This quite amply describes one who consecrates all and receives the Holy Ghost in His fullness; for he relinquishes all ownership of earth's treasures—yet, "Will He not, with Him, freely give us all things?" It is not "Things" we prize, but Himself; nor is it what we cherish, but WHOM. If He is our chief Joy, then is it "Joy unspeakable and full of glory."

Our modern "Spiritual Levites" include the godly pastor, evangelist and missionary (consecrated laymen qualify). They "have left all to follow Jesus." Their worldly goods, often, almost nil, modest at the best; for they, like Wesley, "Give all they can" (I was raised in a Wesleyan parsonage back in the days when a fixed salary was nonexistent, and money was scarce. Donations helped to keep the table in food, and as we boys could help raise our own vegetables, the situation improved. When my father started to travel the conference, he continued to receive just enough to get by, and often refused a proffered raise, so that the hard-pressed local churches did not have added burdens—sort of a Pauline example). But how wealthy they are! "The Lord is their inheritance."

For the present, that missionary in a far-flung, humble station might seem to deserve our pity; and that consecrated evangelist, helping out at a "Hard-scrabble" charge receives free-will offerings, very carefully watching every penny. He compares notes with the pastor, and both of them wonder how long their ancient cars will get them around to minister to the saints. However, such things are incidental and almost trivial, for a great work is in progress, souls are being saved and believers sanctified, God's Kingdom is expanding, and Christ is about to set up His Millennial Reign, and they will be part of it!

Just to be "workers together with God," fellowshipping with Him and basking in His smile as He assures us with "Well done, thou good and faithful servant" is more than enough reward; and when He adds; "Enter thou into the joy of thy Lord", our satisfaction will have reached its acme, as our inheritance of Him will continue eternally. His glorious, hallowed Presence here cancels out any inconvenience or physical lack, and we joyfully sing:

"Where Jesus is 'tis Heaven there."

S. D. Gordon tells of a saintly old lady who, once having known her Bible by heart, by lapse of memory in failing health and strength could then repeat only: "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Later, most of that slipped its hold and she would quietly repeat: "That which I have committed to Him."

The last few weeks the enfeebled old saint could only whisper over and over: "Him-Him-HIM." She lost the whole Bible but one word; but she had the whole Bible in that one word." She still had God. Ample sufficiency! ●●

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

CARD CALL 124

Waycross, Georgia

On November 18, 1896 the Georgia Conference was organized in the Waycross Wesleyan Methodist Church which was downtown on Albany Street. This old building served the church until 1955. Because of the moving in of businesses and the widening of the streets, the church was crowded out. By this being an old part of town with property all around them in bad condition and the front of the church only about six feet from the curb and no parking area, the group was forced to move. With the fact of being in a run-down part of the town the congregation also dwindled to a very small number. With the opportunity to purchase an attractive church building fully equipped with furniture and air conditioning, it has given the people a different outlook for the Weslyan Methodist Church. This church is located in a nice housing area only two blocks from the public school. There have been some goals accomplished since moving to the new location.

"Even though this church originally was an older church, having mothered several of what are now some of our larger churches in south Georgia, and has been neglected through the years, declining along with its environment, we give thanks to Card Call for giving it an opportunity to relocate and come to life that it might once again be a help to others."

Seneca, South Carolina

This work was started in 1951 by students from Central College. The group that worshipped in a rented building was organized as a mission in 1953. Late that same year a lot was purchased. The conference tent was erected and revival efforts were begun, sponsored by the Central District of the WY. Four new members were received. In 1954 the first part of the basement of the proposed building was built. In two months 7 were received as full members and 2 as associates. Rev. James Wiggins, a product of our Blue Ridge Mountain Missions, is pastor.

Wisconsin Rapids, Wisconsin

The work in Wisconsin Rapids was started as a result of a tent meeting conducted by Rev. Charles Butcher. A building was purchased and converted into a parsonage and chapel in 1953. Rev. H. S. Bennett became the first resident pastor at that time. By 1956 these facilities proved inadequate. Later an entire city block was given to this loyal group. They started building in the spring of 1958 with a building fund of $300 and had first services in the new building the first Sunday of December 1960. They paid their budget every year while building.

Using Psalms 20:7 as a motto, "Some trust in chariots, some in horses: but we will remember the name of the Lord our God," this faithful group worked on a "pay-as-you go" basis with donated labor.

The simple 32' x 60' block structure is designed to meet the needs of the membership while keeping the cost as low as possible. The economical design in no way detracts from the beauty of the building. The seating area is brightened by 12 large windows covered with a layer of fiberglas to eliminate direct rays of the sun. The roof and floor are made of concrete slabs 8" thick and 16" wide. This type of construction is fireproof, strong and economical.

The local newspaper called the building a "Monument to Faith." Extend the kingdom by supporting Card Call to aid this group to meet their indebtedness incurred in building.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

THE MATERIAL on this page is a further enlargement of the Standard of Achievement for Wesleyan Methodist Sunday Schools.

OUTREACH

50. The average attendance for the year equals or exceeds the highest quarter's average of the previous year. (2) ___

The Sunday school should determine a goal for the increase in attendance. A reasonable and attainable goal is the highest quarter's average of the previous year. In order to standardize the method of computing the average attendance and take into account situations that arise due to emergencies, weather, etc., the Department recommends that the year's average be based on the fifty Sundays having the highest attendance.

51. There is an active, organized visitation program of prospects, visitors, and absentees. (2) ___

The best way to enlarge and conserve the school's attendance is through a visitation program. Active means it is held regularly, preferably weekly at a specified time. It must have capable leadership and visitors, with accurate records kept of each contact.

52. The school participated in the last Autumn Advance Campaign. (2) ___

Autumn Advance is the time set aside in the fall when the Sunday school concentrates its efforts reaching the unreached, increasing the attendance, and enlarging the enrollment. Suggestions, ideas, instructions, and program materials adaptable to the local churches are made available through the Department.

53. The school participated in the last Spring Loyalty Campaign. (2) ___

Spring Loyalty is the spring campaign to conserve the enrollment, emphasize spiritual training, and to build loyalty to the Sunday school and church. A program is provided by the Department.

54. The school cooperated in the denominational Thanksgiving Offering. (2) ___

Each year a denominational-wide Thanksgiving offering is taken for a special project. This year it has been designated for our Wesleyan Methodist Seminary Foundation.

55. There is an active, organized Cradle Roll Department which provides spiritual helps for parents and periodic visits to each Cradle Roll home. (2) ___

Although the ministry of the Cradle Roll Department is for children three and under, it widens the periphery of the church by providing opportunities to enroll new families in Sunday school, it opens contacts into new homes, and enlarges the prospect list for the Sunday school.

56. There is an active, organized Home Department which provides devotional helps and a visit to each home quarterly. (2) ___

The Home Department takes the Sunday school to those who are unable to attend during the regular hour, such as the aged, the sick, those confined in institutions, and those having irregular work schedules. Through the fellowship and cheer extended by the Home Department, a tie is provided with the Church. The members are also engaged in Bible study through the class and devotional quarterlies distributed periodically. Although these people cannot be counted in the regular attendance, the number of members and contacts made should be reported quarterly.

Lesson for September 24

The People Reject Samuel

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: I Samuel 8:4-19.

Golden Text: He gave them their request; but sent leanness into their soul. Psalm 106:15.

M The People Reject Samuel. I Samuel 8:4-19.
T Samuel's Evil Sons. I Samuel 8:1-3.
W Samuel Meets His Successor. I Samuel 9:15-21.
T Samuel Honors His Successor. I Samuel 9:22-27.
F Samuel Anoints His Successor. I Samuel 10:1-9.
S Samuel Presents His Successor. I Samuel 10:20-27.
S Samuel Teaches David. I Samuel 19:18-23.

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57. There is an active, organized Extension Department which establishes branch Sunday schools and/or provides regular Sunday or weekday classes for those unable to attend the regular sessions because of distance or confinement, i.e., on campuses, in hospitals, penal institutions, etc. (2) ___

The Extension Department is responsible for establishing a Sunday-school class or branch Sunday school for those unable to attend the regular session because of distance or some other confining factor. To qualify, a class must be held weekly at a specified time and place. If the class is under the supervision and control of the local Sunday-school board, just as any other class, pupils may be enrolled and attendance included in the school's regular attendance. In reporting, state "Branch school attendance." Staff members should be counted only once in the attendance for a given Sunday.

58. There is a Christian Youth Crusade. (2) ___

CYC is the official junior youth program of the Church and has been developed to reach and conserve children ages six through fourteen. The four areas of development, physical, mental, social, and religious are emphasized through a Wesleyan-centered and well-balanced program which helps train and build strong, wholesome Christian character. For information, write the Department.

59. A Vacation Bible school is held annually. (1) ___

VBS provides an invaluable opportunity for evangelization in the community. Through it pupils are brought to a definite knowledge of salvation. It opens doors to new homes and contacts that would not be opened to the Sunday school in any other way.

60. The VBS uses the course recommended by the Department of Sunday Schools. (1) ___

The course recommended by the Department has been carefully screened and edited. It provides a well-balanced program with constructive and adaptable activities through the handcraft projects.

61. At least 75 per cent of those attending Sunday school remain for morning worship. (2) ___

The Sunday-school hour is specifically for teaching the Word of God and providing training for Christian growth; the hour which follows is one of worship to God, without which the first is incomplete. Encourage staying for church by the example set by the teachers and leaders, by providing something in the worship service that is interesting and understandable to the children (If this cannot be done, provide a separate worship service which has meaning for them.), tie the Sunday school to the church through frequent class and department visits from the pastor, and through the wise choice of closing songs, prayer, and announcements.

62. A minimum of five per cent of the total main school enrollment unites with the church each year. (2) ___

Every Sunday-school pupil needs the sense of belonging that church membership provides and the opportunity to serve God and support His work through the church. The ministry of the Sunday school is truly fulfilled when an individual unites with the church, making public his commitment of faith and promising to serve God through the fellowship and work of the church.

63. The weekly schedule of services and special events are publicized through available news media. (1) ___

Before a community can be reached for the Sunday school, they must be informed. One of the best ways to contact the greatest numbers is through the services of the available news media of the community. Keep the information released interesting, concise, current, and accurate.

A score of 25 was possible under this section. You may not have "measured up," but more important is the fact that you recognize the areas needing improvement and then take steps to meet the "standard."

Religious News

Methodist Bishop Discusses Church Hymns

SAN DIEGO, Calif.—Church hymns have many uses. Prisoners in a Washington jail refused to quiet down, kept singing hymns. The next morning the jailor discovered they had sawed out of jail. Even in the church pastors use hymns to cover noise, excited ushers who get mixed up, late comers, and lost collection plates.

"I am aghast how we abuse our great hymns," Methodist Bishop W. Earl Ledden, retired bishop of the church's Syracuse (N.Y.) Area, now professor of Christian worship at Wesley Theological Seminary, Washington, D.C., told the biennial conference of the National Fellowship of Methodist Musicians.

"This is blasphemy. What I covet for The Methodist Church is some sense of the meaning of hymns, and I hope this organization will communicate the great hymns of the church," he said.

Bishop Ledden said a great lack of understanding is emerging over gospel songs, and the battle between the low-brows and high-brows on the issue is becoming the battle of the no-brows.

"This gets us away from the spirit of worship, and a calm, thoughtful, intelligent selection of new hymns for new hymnals.

"The low-brow comes from down under. He has scorn for the long hair, disdain for the classics, impatience with the unfamiliar. He has a resentment for what he thinks is an implication of inferiority, and so with fury he leaps into the fray. He is completely unconscious of the revolution in church music and the revulsion against mediocrity.

"The high-brow attacks from on high with disdain, too, and scoffs at low tastes. The word popular is a dirty word. They have a kind of self-conscious superiority, a professionalism and detachment from life which can be the death of all reality."

Bishop Ledden urged the musicians not to scoff at gospel songs, and to steer clear of deserving the term high-brow.

"Some of these songs deserve our respect. They are sacred to the hearts of some people. Others we ought not tolerate, and, in fact, have tolerated too long.

"Our congregations sing not to each other, nor the choir to the congregation. They are singing unto the Lord. Think of it as an audition, and He is listening. Select those hymns which will deeply enrich the life of our members." (MN)

Court Rules That Christian Brothers Winery Is Taxable

SACRAMENTO, Cal. (EP)—Fereral Judge Sherrill Halbert has rejected the plea of the Christian Brothers to recover $489,000 in federal taxes assessed against their winery.

The ruling covered taxes paid by the order in 1951, 1952 and 1955.

Judge Halbert ruled that the De LaSalle Institute operated by the Christian Brothers was exempt from taxation as a church institution, but that the winery was a taxable adjunct of the institute.

The brothers had claimed the winery was part of their institution at Napa, Calif., developing produce used to support the order's 14 schools in the San Francisco Province.

In 1957, winery operations were reorganized to avoid further tax difficulties. They were incorporated as the Monte La Salle Vineyards, a tax-paying corporation owned by the brothers,

Judge Halbert's ruling affected only taxes paid under protest by the Christian Brothers for 1951, 1952 and 1955. The government, meanwhile, has filed a countersuit that sought to collect an additional $1,351,000 in taxes. This action, described as "routine" by federal authorities, is still pending.

New President for Spring Arbor College

WINONA LAKE, Ind. (FMN)—Dr. David L. McKenna has been elected to the position of president of Spring Arbor College, a Free Methodist college located at Spring Arbor, Michigan. At 32, Dr. McKenna is the youngest president in the history of the school. The appointment fills the vacancy created by the recent resignation of Dr. R. J. Smith.

At the time of his election, Dr. McKenna was under appointment as a visiting professor of education at the University of Michigan. He had just completed a special assignment as Director of the Center for the Study of Higher Education at Ohio State University. He was a member of the Spring Arbor staff from 1953 to 1960, serving as Dean and Vice President from 1955. During his tenure as academic dean he directed the faculty in its self-evaluation study and led the institution in its drive toward accreditation by the North Central Association of Colleges and Secondary Schools. The Association acclaimed the Spring Arbor study as a model for other institutions seeking accreditation.

Dr. McKenna earned the Ph.D. degree in 1958 at the University of Michigan. He also holds the M.A. from the University of Michigan, the B.D. from Asbury Theological Seminary and the B.A. from Western Michigan University. He attended the Ypsilanti high school.

In addition to his administrative and teaching responsibilities, Dr. McKenna has written extensively for professional journals using the results of various research projects, chiefly in the area of college and university administration.

New Book Lists Bible's American Editions

The first bibliography of all the editions of the Bible and New Testament published in English in America has been issued as a joint venture of the American Bible Society and the New York Public Library.

Edited by Margaret T. Hills, the Society's Librarian, "The English Bible in America" is clothbound and contains 520 pages. It was in preparation for five years.

Only Scriptures in English are included among the more than 2,500 entries, but Miss Hills, in an introduction, expresses the "hope that a similar publication covering editions in other languages may eventually be prepared." The book appears just one hundred years after Dr. E. B. O'Callaghan's well-known bibliography, which included Scriptures in other languages. Editions for the Protestant, Catholic and Jewish faiths are included. Six indices provide helpful guides to publishers, translators and editors. (ABS)

Texas Legislature Eyes New Sunday Closing Law

AUSTIN, Tex. (EP)—State Senator W. T. Moore of Byram has introduced in the Texas legislature laws which would outlaw Sunday retail sales of a long list of articles, including almost everything except certain foods and medicine.

A feature of the bill would exempt Sabbatarians (Seventh-day Adventists, Orthodox Jews) complying with the Sunday-closing law. It provides that if a business operator conscientiously believes in, and uniformly observes, another day of the week as the Sabbath—and conducts no business on that day—he is permitted to operate on Sunday.

The legislation has been labeled by Texas merchants a blow to discount houses and other general merchandise stores which remain open on Sunday. Under Senator Moore's proposed legislation, the operating of a business contrary to the act would be declared a nuisance and subject owners to injunctions restraining them against violations.

The bill was placed on the calendar of the special session of the legislature at the direction of Gov. Price Daniel, following petitions from businessmen.

Religious Organizations Petition For 'Humanitarian' Immigration Policy

WASHINGTON, D.C. (EP)—President Kennedy has been urged, through a message on behalf of 50 national organizations, to take leadership in developing "a non-discriminatory humanitarian" immigration policy.

The message called to the President's attention the four major goals which the organizations are seeking in U.S. immigration policy:

1. That the quotas should be established at one-seventh of one per cent of total U.S. population rather than one-sixth of one per cent of the white population, as at present.

2. Replacement of the present national origins quota system in the "Asia Pacific Triangle" by a formula based on relative populations of the various countries of the world.

3. Greater emphasis in all national quotas on family reunion by extending preference visas to those abroad seeking to join family members in the U.S.

4. Permanent provision in basic immigration law for refugees by allocating to them a percentage of the over-all proposed quota and by making special provision for those with skills needed in the U.S.

Raise Minimum Drinking Age for Women in Illinois

SPRINGFIELD, Ill. (EP)—A strange law which permitted young women to drink alcoholic beverages at 18 but barred men from drinking until 21 has been amended to the satisfaction of church groups here.

New legislation signed by Gov. Otto Kerner raised the minimum drinking age for women to 21.

Sen. John A. Graham, sponsor of the measure, charged that in many cases 18-year-old girls were found purchasing liquor for underage males.

Church and temperance groups backed the measure.

Church News

Oregon Conference

The 68th session of the Oregon Conference and camp was a time of special benediction. The conference business was conducted in the best spirit known for several years. Full discussions were held on questions wherein there was not full agreement yet maintaining a beautiful spirit of unity.

President Cline's conference sermon on "The Necessary Vision for Our Times" challenged the conference to go forward in outreach. He frankly stated that the Pacific Northwest poses outreach problems peculiar to this region and reminded the conference that its outreach had not been as it should. Observing the conference realistically coming to grips with the necessity of Operation Outreach, we feel the conference is "set to go." It was a joy to assist in presiding, giving the denominational address, delivering the ordination message, at which time Douglas Bachellor and Thomas Porter were ordained elders, and counseling concerning plans for the year ahead.

All officers were re-elected by a strong vote. They are: Donald H. Cline, president; Ira C. Gross, vice-president; Atwood Cool, secretary; and Dennis Brenner, treasurer. The conference reported an overall gain in members, an increase in Sunday-school attendance, with a slight loss in full members. President Cline and his colleagues plan a vigorous effort for revival and outreach. Let earnest prayer arise throughout the church for the Oregon Conference.

All officers of the WMS were re-elected except Mrs. Vera Macy Willis, who declined the use of her name. Mrs. Naomi Adiska was elected to this position.

Camp meeting attendance was at an all-time high. Finances for the camp, conference work and salary support for missionary Sallie Heer, a member of the Oregon Conference, was subscribed. In fact, the missionary offering not only provided for the missionary's salary but also raised $500 each for Brainerd and conference extension. In order for this small conference to finance its program, special offerings, beyond budget, have to be raised. Approximately $7000 was pledged in this special offering.

A number of vital victories were won at the camp meeting services.. Rev.William Gale and Rev. Clayton Ellsberry were the writer's congenial co-laborers. We feel the best days for the Oregon Conference are immediately ahead.

Sharing the additional cost entailed by automobile travel over air travel, my family was able to make this scenic western trip with me.—Virgil A. Mitchell

Virginia Conference

From the opening until the close of the second annual session of the Virginia Conference there was a sense of the presence and help of the Lord. A fine spirit of brotherly love prevailed. There was a minimum of debate on the items presented for consideration. Due to the return of Rev. Lyman Lance, Vice-President, and Rev. D. Clifton Wood, Secretary, to the North Carolina Conference, some changes were made in the official personnel. Rev. Lee Cockerill was elected Vice-President and Rev. Hal Robbins as Secretary. The President, Rev. Earl Gentry, was returned to office with a very fine vote. It is evident that there is an eagerness on the part of the conference to cooperate fully with their chosen leadership.

Reports for the year's activities were given, goals and plans were proposed and adopted for the coming year, and there was a general feeling that God's work is serious business. The theme song used for the conference session was, "A Charge to Keep I Have." In his remarks for the opening devotional period, President Gentry used the verses of the song as a basis for his challenge to the conference.

Statistics reported to the conference revealed some gains in membership and some substantial financial gains. New facilities are being provided on the conference campground just as rapidly as money can be raised. A new dormitory was dedicated on July 23. It is a cinder block, two-story structure with 16 rooms on the ground floor and an assembly room, ladies' lounge and snack stand on the second floor.

Plans were reported for the launching of some new churches soon after conference and each established church was assigned territory in which to do pioneer work. It is gratifying to observe the evangelistic spirit of this new conference. It was a delight to have had the privilege of presenting the general Church interests to the Virginia Conference this year.—E. L. Kierstead.

Missionaries on Furlough

Dr. Lowell Jennings and family arrived in the States from Sierra Leone for furlough Aug 11. Dr. Jennings and his wife have been serving in the Kamakwie Wesleyan Hospital, Sierra Leone.—World Missions Department

Rev. and Mrs. Malcolm Ellis and son and Miss Jeanette Landis arrived in New York August 15th for furlough from Sierra Leone, West Africa.—World Missions Departmentt

Houghton Academy Sunday

September 10

Houghton Academy has a lovely new building which is in a large measure a monument to the generosity and sacifice of the constituency of The Wesleyan Methodist Church. However, this is no time to say, "We have arrived," but rather there is still much land to possess.

Plans are being made, and money is being raised for the construction of a new gymnasium-auditorium which we hope can be built next summer. A new gym-auditorium will provide adequate gym facilities on the campus of the Academy, an auditorium for the chapel services and other school functions, and will enable them to rearrange some of the present school facilities for a more efficient school program.

Sunday, September 10 is Academy Sunday. Let each Sunday-school in the Houghton Area give a generous offering to make the new gym-auditorium a reality. We shall welcome contributions from all Wesleyans everywhere. Send your gift to Houghton Academy, Houghton, N. Y.—James E. Bence

Indiana Conference

The Indiana Conference convened on August 7 for its 113th session with the conference sermon delivered by Rev. Harold North. It was a joy to observe the work of this conference under the able leadership of its president, Rev. Kenneth Dunn.

Indiana Conference is a good cross section of the Denomination and represents ten percent or more of the Denomination's statistical data. For instance, they have 111 churches of the 1,077, 5,791 members of the 44,561, and 16,000 Sunday school scholars of the 121,649.

Gains for the year include 94 to full membership, $203,600 in total giving and $389,000 in church property evaluation.

The election saw all main officers returned to office. Ordained to elders orders were Revs. Bob K. Anderson, Ruth Anderson, Carl Brookshire, Norman Keen, William Degenkolb, Max Kingsolver, and Rex Kreig.

As the denominational representative, it was a privilege to present the work of the Denomination to this great conference.—Paul L. Kindschi

Oklahoma Conference

The Oklahoma Conference was called to order by the president, Joe C. Sawyer on August 8 at 3:00 p.m. and was adjourned Friday afternoon at 3:30. The following officers were returned to office by strong majorities: President, Joe C. Sawyer; Vice-President, Howard L. Speas; Secretary, Richard Ernest; and Treasurer, Raymond A. Tolle. The conference president brought the conference sermon on Tuesday evening with the challenge that eight of our churches should pray seriously about being a mother church and starting a new work somewhere. Wednesday evening Robert McIntyre brought a stirring message on "The Church" and challenged those present to build the Church. Thursday evening was "Missionary Night" with Mrs. Helen Stark and Robert McIntyre bringing the missionary plea. Over $2000 was raised for mission efforts. Friday evening Prof. Warren Freeborn presented the cause of Miltonvale College, and the challenge of the future.

There has been a healthy gain in nearly every department of the work according to the statistics assembled. Two new churches were organized during the year, Dallas and Houston. A modest increase was noted in all of the church periodicals. In church membership there was a gain of 33 full members, a gain of 88 in total membership. In Sunday schools there was a gain in enrollment of 109. These gains, coupled with the prospects for the future of the conference are very encouraging. Next year should produce even greater results for the Kingdom.

By action of the conference the president did not receive pastoral appointment but was directed to give his time to supervision and to holding evangelistic services where it would be in the best interests of the conference.

Rising votes of thanks were given for the labors of the conference president for his labors of the past year, to the denominational representative for his work among us, and to the Enid Church for their hospitality in being host to the conference.—Reporter, Robert Hughes

Alabama Conference

The very cordial greeting that the writer received at 12:30 a.m. from the Conference President, his son, and a pastor, in spite of the fact that the train was nearly two hours late and the weather was disagreeable, was indicative of the hearty welcome the interests of the Church were to receive from the Alabama Conference, which convened for its annual session, August 8, on the conference's beautifully situated hillside camp ground near Pell City.

The re-election of Rev. V. O. Agan as Conference President by a large majority evidenced the esteem in which the conference holds its able leader. Mr. W. E. Hobson Jr. was retired from the secretaryship after having served the Alabama Conference in that capacity much of the time since its inception 52 years ago. Rev C. P. Frederick was chosen in his place; Rev. E. L. Shigley, Sr. was re-elected vice-president and Mr. James H. Johnson, treasurer.

Although there was a slight loss in membership the healthy increase in the average Sunday-school attendance (nearly 16%) demonstrated the evangelistic zeal of the conference. Statistical reports showed that in some respects the past year had been a difficult one financially and that the pastors had labored sacrificially, in some instances with meager remuneration. However, some divisions of the work, such as the WMS, reported an increase in receipts over the previous year. The President reported one new church organized at Syllacauga, another building dedicated and other property improvements to Sunday-school annexes and parsonages.

The general interests of the Church as presented by the writer, those of World Missions by Rev. Robert A. Mattke and those of Central College by Dr. Claude Rickman, were well received.

The zeal of the Wesleyans of Alabama to preserve the purity of the Gospel is to be admired; and their deep, sacrificial devotion is indicative of the continuing blessing of God upon their conference.—Robert N. Lytle

Change of Address

Rev. R. J. Eling has accepted a pastorate in the Florida Conference and wishes to announce a change of address from 519 South Hartford Street, Russellville, Arkansas to R. R. 1, Box 28 A, Sneads, Florida.

Birth

A son, David Eugene, was born to Rev. David and Esther Phelps, of Albion, Pa., July 10, 1961. The father is pastor of the Keepville Wesleyan Methodist Church and the mother is the daughter of Rev. and Mrs. C. E. Huntsman, pastors of the Brownsville Church, Allegheny Conference.

Wedding

Morris-Cornell.—Miss Darlh Lee Cornell of Champion, Pa., was united in marriage to Rev. Eugene James Morris of Georgetown, Del., on Aug. 6, 1961 in the Norwood Wesleyan Methodist Church. They will make their home in Georgetown where they will pastor the Wesleyan Methodist Church. The vows were read by the bride's brother Rev. William H. Cornell, assisted by Rev. Leslie D. Wilcox.—William H. Cornell

Conference Appointments

INDIANA CONFERENCE

Conference Officers:

President—Kenneth Dunn
First Vice President—C. A. Hoover
Second Vice President—H. J. Logsdon
Secretary—Noel H. Winterholter
Assistant Secretary—R. L. Kenworthy
Sunday School Secretary—Dallas McIntosh
Tithing Secretary—Kenneth Mitchener
Treasurer—C. D. Crabill

Pastoral Appointments:

Albion—Kenneth Mitchener
Amboy—Harold Walker
Anderson, Arrow Avenue—Don Grandlinard
Anderson, Ninth Street—Donald Heer
Argos—Edwin P. Johnson
Atlanta—Willis Drake
Back Creek—Lester R. Buckman
Bakers Corner—Russell L. Hoppes
Beaver Creek—Floyd Morris
Bethel—Virgil Ford
Blue River—John Commons
Bluffton—Owen Heinzman
Bryant—Carl Brookshire
Carmel—Richard Howell
Carthage—C. C. and Sadie Fields
Cicero—Roy L. Clinard
Colfax—Paul Lashbrook
Converse—Virgil Tucker
Davis—Francis Ott
Deming—Max Kingsolver
Dublin—Robert Carpenter
Edgerton—Earl and Rose Surface
Elkhart—Lloyd P. Linder
Elwood—Donald Pruett
Elwood, South Side—James McClain
Fairmount—Walter Rogers
Fishersburg—Oscar E. Davis
Fort Wayne, Fourth Street—D. O. Dorr
Fort Wayne, Leith Street—Kenneth Hutchens (with approval of Missionary Board)
Fountain City—Darold Woodruff
Fowler—Carl Riden
Fowlerton—Harold Boyce
Gas City—C. H. Leonard
Gaston—Norman Keen
Grant City—Lewis Daughenbaugh
Green Chapel—Harold Freeman
Greentown—Thomas and Edna Wildey
Hamilton—Lloyd Louks
Hamlet—James Jesse (to supply under direction of president)
Hartford City—Robert Vardaman
Huntington—Noel H. Winterholter
Indianapolis, First—George Russell
Indianapolis, St. Clair Street—to be supplied by John T. Baker
Indianapolis, Salem Park—L. D. Jones
Jonesboro—Orval and Vivian Bardsley
Kingsford Heights—M. L. Bell
Kirklin—Robert Daughenbaugh
Kokomo, East—to be supplied by Glenn Appleman
Kokomo, North—Garl Shaw
Kokomo, South—Ralph and Olive Coleson
Kokomo, Southdowns—Floyd J. Metz
Lafayette, Oakland Hill—Eldine D. Landis
Lafayette, Schuyler Avenue—B. O. Crowe
Laketon—J. W. Leach
Lancaster—Richard Abraham
Laotto—Robert Rinkenberg
Larwill—left in hands of president
Lawrence—Harold North
Lebanon—Everett V. Wilson
Lewis Creek—Harry Blaich
Logansport—Richard Way
Marion, College—Garl Beaver
Marion, Hillside—Milo Bowsman
Marion, Home Corner—Dallas D. McIntosh
Marion, Horton Street—William Abresch
Marion, Lakeview—Eugene Cockrell
Marion, Nelson Street—H. N. Robinson
Marion, West Eighth Street—Glenn C. Cockrell
Martinsville—Alvin Holloway
Matthews—Helen Brock
Mechanicsburg—Roy L. Thomas
Miami—Lowell L. Schultz
Monticello—Walter Johnson
Monument City—Charles Adkins
Mt. Etna—left in hands of president
Mt. Olive—left in hands of president
Mt. Zion, Henry County—Fred Delph
Mt. Zion, Howard County—Clyde Greggs
Muncie—Wayne E. Tippey
New Castle—Virgil Vardaman
Noblesville, First—Gordon Goodman
Noblesville, East—Bill J. Palmer
Peru, East Washington Street—Rex Krieg
Peru, First—James A. Rook
Pleasant Grove—Dean Krieg
Pleasant Valley—Homer Rich
Plummer Chapel—R. J. Klinger
Plymouth—R. L. Kenworthy
Portland—L. J. Cherryholmes
Richmond—Jesse Cotton
Shelbyville—Jarrette D. Young
Sheridan—Wilbur Killin
Shiloh—Robert N. Conley
Silver Lake—Ralph Westafer
Sims—Harold E. Bardsley
South Bend—Layland and Madelene Smith
South Salem—Russell Wolfe
Star—left in hands of president
Summitville—Roscoe Coleman
Sweetser—Ruth B. Drake
Thorntown—Bob K. and Ruth Anderson
Tipton—Harold B. Rainbolt
Uniondale—Paul Titus
Valparaiso—Arlace Duncan
Victory Chapel—Ernest Miller
Wabash, North—Ralph Prickett
Warren—Harry T. Reid
Warsaw—Jesse Jackson
Wesley Chapel—Lloyd J. Poe
Westfield—Edward Smithee

Other Appointments:

Pioneer Projects—Royal Center, John Harris; Wabash, Middle Street, Maurice Pierce (with approval of Missionary Board)
General Evangelists—James A. Deweerd, Kenneth Knapp, H. H. Turner
Conference Evangelists—Gene Clark, Lauren E. Crow, Leonard Foster, Willard Knox, Robert Lee, R. J. Otis
Song Evangelists—Robert S. Conley, William Degenkolb, Raymond Harrison, Edna Kilgore, Benny Medows
Chalk Artist—Daisy Harrison
Business Manager of the Publishing Association—E. L. Kierstead
Editor of THE WESLEYAN METHODIST—George E. Failing
Office Editor of S. S. Department—Lee Haines
General Secretary of Burial Association—James Pickett
President of Marion College—Woodrow I. Goodman
Teachers in Marion College—Leo G. Cox, J. W. Elliott, Clarence Huffman, John W. Reed, E. Harold Shigley, Walter P. Titus
Teacher in Asbury Seminary—W. T. Dayton
Assistant Business Manager, Marion College—George Ott
Field Representative of Marion College—Howard Noggle
Sales Manager at Publishing House—Charles Cecil
Foreman in Composing Room, W. M. Publishing House—J. Harold Douglass
Pressman at W. M. Publishing House—Glenn Bennett
Missionary to Africa—Orie Spaulding
Missionary to India—Rebecca Bibbee
Missionary to Nepal—Margaret Wright
Deaconessess—Pearl Douglass, Jennie Kennedy
Return Missionaries—C. C. and Harriett Decker, Miriam Watson
Treasurer of Conference W.M.S.—Kathryn Beaver
Children's Worker—Eunice Irvine Hansen
Supply Church in Florida Conference—William F. McConn
Supply Church in Michigan Conference—R. S. Nicholson, Jr.
President, World Missionary Press—Watson Goodman
Missionary to Africa (World Gospel Mission)—Jean Cleveland
Missionary to Africa (Independent)—Zettie Finch
Teacher in Olivet College, Kankakee, Ill.—E. E. Barrett
Chaplain of Craig Colony Protestant Chapel, Sonyea, N. Y.—Lester J. Wilcox

Elders on Reserve:

Gleda Abraham, Paul Abraham, Herman S. Bolinger, Jr., Howard Cecil, Bertha Chapman, Howard Crim, James Eastburn, M. E. Gaylor, Maxine Haines, Rheba Hooker, Ora Irvine, Elmer Jay, Lester Lockard, Robert P. Malone, Everett E. Mart, W. C. Ott, Bessie Petry, Harold Polk, Charles Prescott, Dale Roberts, Carroll Roush, C. F. Shearouse, W. W. Shields, W. F. Siders, Lucinda Smith, Robert F. Stover, Wayne Teachout, Frank Underwood, Delpha Van Winkle, Melvin Welch, Wilbur G. Williams

Unstationed Elders:

George Cole, Ernest Glant, Ralph Gustin, Perley D. Guyer, Tillman Hicks, Clifford Hull, Irene Ipe, George Manlove, George Moss, W. W. Noggle, Calvin Revis, Paul Shearouse, Elsie Thomas, Walter Thomas

Superannuated Elders:

Glenn Appleman, Leon Barse, Flora Becker, J. H. Brown, Charles Cowan, C. D. Crabill, Charles L. Davis, D. C. Dooley, B. I. Eddy, Dolly R. Eddy, F. R. Eddy, Raymond Feaster, Anna Gerberich, E. J. Hodgin, Jacob Hunter, Roscoe Orby, Amos Jackson, Vernia Jackson, E. J. Mills, E. J. Pitts, Amos Putney, L. A. Singer, Clara Buntain Webb, W. B. Whitehead

CANADA CONFERENCE

Conference Officers:

President—J. S. A. Spearman
Vice-President—R. L. LeRoy
Secretary—W. R. Schamehorn
Sunday School Secretary—M. E. Summers
Tithing Secretary—W. D. Mack
Treasurer—J. H. Weaver

Pastoral Appointments:

Belleville—J. S. A. Spearman
Brockville—W. W. Jewell
Campbell's Bay—J. H. Walker
Cornwall & Cornwall Island—H. Kielty
Inkerman—J. H. Weaver
Madoc—W. A. Smith
Newington—M. J. McKnight
North Bay—F. K. Gordon
Ottawa—M. E. Summers
Powassan—F. S. Irish
Shawville—W. R. Schamehorn
Toronto—R. L. LeRoy
Waltham—M. L. Atkinson
Winchester—W. D. Mack

Other Appointments:

General Evangelist—W. E. Moutoux
Missionary to Honduras—W. J. Davis
Assistant to Conference President—Nancy White

Unstationed Elders:

H. V. Higginson, F. W. Higginson, J. A. Lynch, L. M. McCorriston, I. C. McIntyre, E. A. Stephens, R. G. Pelfrey

Have You Advanced to Pentecost?

(*from page 8*)

There is much more, stored away for us in the grace of God. There is that anointing with the Holy Spirit, that baptism of Pentecost, that filling and fulness, that "entire sanctification" which St. Paul prayed might be realized in the hearts of his Thessalonian converts.

This receiving of the Holy Spirit in His fulness, this baptism, this enduement with power from on high, is not something optional, that we can please ourselves about, and reject or receive at will. If we turn a deaf ear to the message, then we reject none other than the Son of God Himself.

Just before our dear brother Billy Graham came to England for his first 'Greater London Crusade' (in 1954, at Harringay), a little booklet was published. It was issued as part of the "preparatory arrangements" of the crusade. Paul Rees and Billy Graham each contributed a short message on the work of the Spirit of God in the believer, and the need for every born again believer to enter into the experience and the life of fulness. Billy Graham said something I have never been able to forget. Not that I have any other desire than to remember, and pass on to others.

The Bible says we are to be "filled with the Spirit." That is a command, pure and simple, taught by the way of contrast. "Be not drunk with wine. . . but be filled with the Spirit. . ." (Eph. 5:18). If an officer, or even a member of the church gets drunk continually, then very soon he finds himself outside. Our desire for purity in the fellowship demands this course of action. I am not quoting for the moment, but Mr. Graham observed that if you excommunicate a brother because he gets "drunk with wine," then in keeping with the command in this verse, you should do the same if he refused to avail himself of the blessing of the Spirit's fulness.

The Lord Jesus died that the blessing of entire sanctification, holiness, perfect love, heart purity, Holy Ghost baptism, the Spirit's fulness, might be realized in our lives.

So to my final appeal: "If ye know how to give good gifts. . . ," and Christmas, Thanksgiving, and other seasons prove that you are experts in that realm, then "how much more shall your Heavenly Father give the Holy Spirit unto them that ask Him" (Luke 11:13).

If to others, then why not to you, right now?

General Evangelists' Slate

ARMSTRONG—C. I., and Mrs., 401 Maxey, Wilmore, Ky.
Beaver Dam, Wis. — Sept. 14-24
Bethel, Ohio — Sept. 28-Oct. 1
Nat. Miss'y Conv., Cincinnati, Ohio Oct. 18-22

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Winchester, Ky. — Sept. 6-17
Open date - Sept. 20-Oct.1
Lafayette, Ind. — Oct. 5-15
Dayton Center, Mich. — Oct. 24-29

BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.
St. Louis, Mo. — Sept. 13-24
Albion, Ind. — Sept. 26-Oct. 8
Mercer, Pa. (Oak Grove) — Oct. 10-22
Orefield, Pa. — Oct. 25-Nov. 5

CLARK—H. F., Trailer City, Albert Lea, Minn.
Open time

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Grant, Mich. — Sept. 6-17
Wilgus, Pa. — Sept. 24-Oct. 8
Wilmington, Del. — Oct. 11-22

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Brownsville, Pa. — Sept. 20-Oct. 1
Easley, S. C. — Oct. 11-22
Robertsville, Ohio — Oct. 25-Nov. 5
Minerva, Ohio (Mt. Calvary) — Nov. 8-19

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Jonesboro, Ind. — Sept. 6-17
South Bend, Ind. — Sept. 20-Oct. 1
Dayton, Ohio (Northridge) — Oct. 4-15
Alva, Okla. — Oct. 18-29

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Open Time

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
West Fairfield, Pa. — Sept. 13-24
Boyers, Pa. — Sept. 27-Oct. 8

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Sherrodsville, Ohio — Sept. 20-Oct. 1
Hancock, Wis. — Oct. 4-15
Marion, Ind. (Hillside) — Oct. 18-29
Penns Beach, N. J. — Nov. 1-12

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open Time

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Hadley, Pa. — Sept. 5-17
Warren, Ohio — Sept. 19-Oct. 1
Titusville, Pa. — Oct. 3-15
Akron, Ohio (Grace) — Oct. 17-29

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Mt. Pleasant, Mich. — Sept. 6-17
Barrytown, Mich. — Sept. 20-Oct. 1
Mentcle, Pa. — Oct. 4-15
Templeton, Pa. — Oct. 18-Nov. 5

McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Beavertown, Pa. — Sept. 20-Oct. 1
Rebersburg, Pa. — Oct. 4-15
Milmont, Pa. — Oct. 18-29
Palestine, Ill. — Oct. 31-Nov. 12

McPHERSON—C. R., Damascus, Ohio
Pearisburg, Va. — Sept. 12-24
Franklin, Pa. — Sept. 26-Oct. 8
Kenton, Ohio — Oct. 10-22
Barberton, Ohio — Oct. 24-Nov. 5

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Massey, Ont. (P. H.) — Sept. 5-17
Marmora, Ont. (F. M.) — Sept. 19-Oct. 2
Bloomfield, Ont. (Standard) — Oct. 17-29
Marengo, Ohio — Oct. 31-Nov. 12

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Reidsville, N. C. — Sept. 15-24
Florence, S. C. — Sept. 27-Oct. 8
Independence, Iowa — Oct. 11-22
Westfield, Ind. — Oct. 26-Nov. 5

PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
Rallys in Eastern Nebr. — Sept. 11-13
Dayton, Ohio — Sept. 15-17
Central, S. C. — Sept. 19, 20
Atlanta, Ga. — Sept. 21-24

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Isabella, Pa. — Sept. 12-24
Open date - Sept. 26-Oct. 8
Vanport, Pa. — Oct. 10-22
Akron, Ohio (Hampe Mem.) — Oct. 24-Nov. 5

SMART—Marshall, 724 Daniels St., Toronto, Ohio
St. Mary's, Ohio — Sept. 6-17
North Gouer, Ontario, Can.. — Sept. 27-Oct. 8
Malone, N. Y. — Oct. 11-22
Watertown, N. Y. — Oct. 24-Nov. 5

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Atkinson, Neb. — Sept. 13-24
Lynch, Nebr. — Sept. 27-Oct. 8
Columbus, Ohio — Oct. 12-22
Avon, N. Y. — Oct. 25-Nov. 5

STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Open Time

SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Ashville, N. Y. — Sept. 12-24
Johnstown, Pa. — Sept. 26-Oct. 8
Valparaiso, Ind. — Oct. 10-22
Hartville, Ohio — Oct. 24-Nov. 5

UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Forestdale, Vt. — Sept. 5-17
Brant Lake, N. Y. — Sept. 19-Oct. 1
Elmira, N. Y. (F. M.) — Oct. 3-15

WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Webster, Vt. (Bapt.) — Sept. 5-10
Wynantskill, N. Y. — Sept. 11-17
Lockport, N. Y. (F. M.) — Sept. 20-Oct. 1
Medicine Rocks, Mont. — Oct. 5-15

WIREMAN—C. L., Intercession City, Fla.
Ponca City, Okla. (G.M.C.) — Sept. 8-17
Dixonville, Pa. — Sept. 22-Oct. 1
Presque Isle, Maine (Bapt.) — Oct. 5-15

Special Workers

ANDERSON—Arthur and wife, 302 S. Caldwell, Brevard, N. C.
Open Dates

GILES—Ruth, Hillsdale, Pa.
Warren, Ohio — Sept. 19-Oct. 1

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Cooperstown, Pa. — Sept. 12-24
Wabash, Ind. — Sept. 26-Oct. 8
Fulton, Mo. (C. G. H.) — Oct. 10-22
St. Charles, Mo. (C. G. H.) — Oct. 24-Nov. 5

Conference Appointments

ILLINOIS CONFERENCE

Conference Officers:
President—A. L. Bray
Vice President—Forrest J. Gearhart
Secretary—S. T. Long
Sunday School Secretary—W. D. Craker
Tithing Secretary—Dean Kring
Treasurer—Roy E. Crawford

Pastoral Appointments:
Chicago (Austin)—R. E. Crawford
Chicago (Hoyne Avenue)—W. D. Craker
Chicago (Roseland)—M. Bailie
Chicagoland (Elk Grove Village)—D. D. Crail, Phil Crail (Assistant)
Chicagoland (Maywood)—R. W. Klatt, J. C. Friske (assistant)
Chicagoland (Oak Lawn)—R. L. Zuhl, Willard Nuchols (assistant)
Chicagoland (Oak Park)—S. A. Hill
Chicagoland (Wheaton)—F. J. Gearhart
Galesburg—C. E. Olander
Hoopeston—A. P. Mimnaugh
Peoria (Creve Coeur)—Arlyn Jones, supply
Peoria (First Church)—C. C. McCarty, Ivabelle McCarty, supply
Princeton—Dean Kring
Rockford (First Church)—A. L. Bray, George Hood (assistant)
Rockford (Harrison Avenue)—S. T. Long
Wyanet—C. D. Kramer

Other Appointments:
Occupational evangelism—Robert Fisher, Glen Klasna
Teaching at Houghton College—Herbert Apel
Pursuing graduate study at Wheaton—Irwin Reist
Attending medical school—Ronald Mullen
Missionary to Japan (Oriental Missionary Society)—Francis A. Davis
Missionary to Sierra Leone—Vernon Swanson
United with another denomination—Orville Price
Transferred to Michigan Conference—James A. Blaine
Referred back to quarterly conference—George Thompson
Lay medical missionaries to India—Charles S. Paine, Grace Paine
Lay missionaries to Mexico under Wycliffe Bible Translators—Mr. & Mrs. Thomas Murray
Lay missionary to Sierra Leone—Mrs. Vernon Swanson
Lay missionary to Kenya (World Gospel Mission)—Hazel Evans
Lay missionary to Africa (London Missionary Society)—Mrs. Betty Ruth Adkins Ogden

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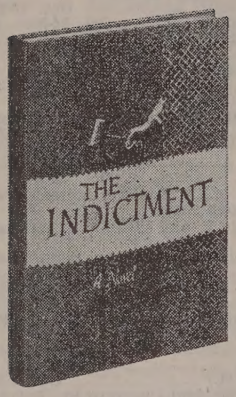
1961-62



THE INDICTMENT

Since this novel was smuggled from behind the iron curtain, the author's name is not given.

A first-person narrative, the scene for this story is laid in a damp, dark cell, deep inside a communist prison. Its furnishings are a lath cot and two coarse blankets. And two documents: one, the bill of particulars of his indictment—the other, a copy of the Gospel of Luke that has inexplainably escaped detection. A document of hate and a document of love.

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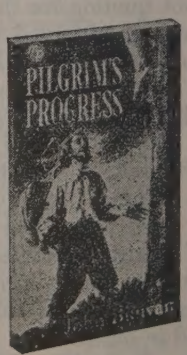

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